MISS ANNA JARVIS of Philadelphia was the founder of the American Mother's Day. Wishing to honour her own mother and seeing the need of designating one special day of the year for all mothers, Miss Jarvis worked hard to bring the idea before the public. For many years she travelled over the country, making speeches, writing letters, and giving her time and effort to the cause. At last, on May 8th, 1914, Congress signed a resolution to set aside the second Sunday in May as National Mother's Day. Flags were to be displayed in public places, programmes and gatherings were to mark the occasion, and a white carnation was chosen as the emblem. President Wilson himself wore this pure white flower in his lapel as a token of respect to all Mothers in America.

One reason that Miss Jarvis made the carnation the emblem of Mother's Day was because her own mother, an ardent flower-lover, found much joy in distributing the blossoms to those who had none. She was known all about town for her kind heart and always remembered the sick, the poor and the shut-ins. She was an ideal mother, having eleven children of her own. In its pure whiteness, the carnation symbolises a pure heart and the unselfishness of Motherhood.

SARA O. MOSS

ONE HUNDRED AND SIXTH YEAR OF PUBLICATION

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EDITOR
Hugh B. Brown

Associate Editor
James P. Hill

Temporary Headquarters, 23 Booth Street, Handsworth, Birmingham, 21

"And Adam called his wife's name Eve; because she was the Mother of all living."
Genesis 3:20

Mother

It was a splendid thought of Anna Jarvis, and we are glad to be members of the Church who gave full recognition to such an act, so that, throughout the world, it is now the custom of Latter-day Saints, in company with all Americans, to set aside the second Sunday in May to honour our Mothers.

Perhaps we should pause a moment longer in this sixth year of war to remember reverently those other mothers who have lost sons in this carnage of civilization. Many women will rejoice at the love shown by their little ones in thought and act; many will be made happy by a letter from "over there"; many young mothers will look with loving eyes at their babes who have yet to see their fathers and breathe a prayer for the return of the "soldier daddies."

There is no love like a mother's love, and we know a million hearts will offer up a fervent supplication that their little "men-babes" of to-day will be spared the duty of fighting yet again for that elusive peace.

Did not Joaquin Miller say:

The bravest battle that ever was fought;
Shall I tell you where and when?
On the maps of the World you will find it not;
It was fought by the Mothers of men.

J.P.H.

MARRIAGE

by
Dr. Thomas C. Romney *President of the Central States Mission*

"Take the daughter of a good mother."—Fuller.

"They who marry where they do not love will love where they do not marry."—Fuller.

"Mothers who force their daughters into an interested marriage are worse than the Ammonites who sacrificed their children to Molock; the latter did undergo a speedy death, but the former suffer years of torture, too frequently leading to the same results."—Rochester.

"There are six requisites in every happy marriage. The first is faith, and the remaining five are confidence."—Hubbard.

"A man alone is only half a man; it takes two to make the whole. Ideas are born of parents."—Hubbard.

"A good wife is heaven's best gift to man."—Taylor.

"Yea, the poor wretch on bed of straw that lies, if she find favour in her husband's eyes, enjoys a happiness unknown to one, rich in all else, but poor in love alone. A loving wife is ever hard to find, as is a man that to his wife is kind."—Buddha.

"Marry by all means. If you get a good wife you will become very happy; if you get a bad one you will become a philosopher—and that is good for every one."—Socrates.

"As unto the bow the cord is, so unto the man is woman; though she bends him she obeys him; though she draws him yet she follows; useless each without the other."—Longfellow.

MARRIAGE is as old as human life, indeed, it was the first commandment given to man and found expression in these words:

"So God created man in His own image, in the image of God created He Him, male and female created He them.

"And God blessed them and God said unto them, Be fruitful, and mutiply, and replenish the earth and subdue it.

"And the Lord God said, It is not good that man should be alone; I will make him an help meet for him . . . . And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

"And Adam said, This is now bone of my bones, and flesh of my flesh: She shall be called woman, because she was taken out of man.

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

Such is the story we get from the book of Genesis. Admitting that there is likely a bit of the metaphorical element in the text, the underlying truth contained therein is fundamental to the very existence and well being of man in mortality. Obviously it is only through the union of the sexes that the first great commandment, "Multiply," can be fulfilled, and to have the union of man and woman considered holy and sanctified by the Lord it must be legalised by and through the covenant of marriage. Illicit sex relationship would end in confusion and would defeat the very purposes for which men and women were created. Disease and debauchery would dry up the fountain of life and race suicide would eventually be the result.

Striking examples of the dire effects attendant upon sex promiscuity are

furnished us both from the pages of Holy Writ and the history of nations as recorded by secular historians. Sodom and Gomorrah, and cities of later origin, graphically bring to mind the penalties meted to those who disregard clean living. But we need not go farther back than to the present generation for our examples. We need only to advise ourselves of existing conditions with respect to the wave of unchastity sweeping our land and carrying to destruction those of both sexes and particularly of the teen age to make us conscious of the threatening disaster impending. The very foundations of our family life and of our government are being undermined, and unless we turn from these evils our civilization will pass away as did that of Nineveh and Tyre.

Some time ago a biologist of repute declared that the only virtuous male animal in existence is the bird. Likely he had slay his companion. If such an eventuality occurs, another mate is selected to whom Mr. Ostrich pledges allegiance and a life of absolute continuence. Go to the ostrich, O Man, and learn of him.

Of such importance is marriage to the individual and society that the utmost care should be exercised by the contracting parties so as to insure the greatest compatability possible in the married state. It follows, therefore, that any disintegrating influences that tend to undermine the stability and integrity of the home will have a weakening effect upon the larger units of society. I am inclined toward the belief that the strength of society and even of the national government can largely be determined by the strength of the aggregate family life of which they are composed. To insure as nearly as possible that a marriage will prove successful, great care should be taken in the selection of a mate. It should not be

Young Man! Young Woman! You should read this!

reference to the specie and not to the individual. Certainly there are thousands of human males whose lives are chaste and there are many birds that are promiscous with the opposite sex.

The ostrich is one bird whose sex life is lived on a very high plain. I visited a large ostrich farm a few years back and spent some time with the keeper of the birds digging into the individual and group life, particularly of the males. I was informed that when the mating season arrives a male is placed in a pen filled with females to pick out a wife. Carefully each prospective mate is analysed that no mistake shall be made that would mar a sweet companionship intended to last as long as life itself. When once a choice is made the male is true to his mate, refusing to have any sex relationships with any other bird. As with some men and their wives, occasionally an altercation will arise between the pair which may develop to such proportions that the male in a fit of anger will left to chance.

The importance of this matter was forcibly born in upon my mind a few years back as Sister Romney and I were being driven from Cairo to Alexandria in Egypt. As we passed over the great delta separating these two places, we observed at certain points along the way large water wheels to which were attached a series of buckets, used for the purpose of raising water from a large canal to smaller laterals on higher ground. The wheels were being turned by some of the most striking mis-mated animals that we ever witnessed. In one instance we saw an Egyptian Cow and a camel hitched together, at another point a camel and a donkey or jackass and, still another pair consisted of an Egyptian Cow and a jackass. I was impressed with the idea that the cow was ashamed of her mate, the jackass, and was trying to draw away from him. Perhaps it was only imagination, but at any rate as I beheld these mis-matched animals, I thought of the

splendid advice given in the scriptures, "Be ye not unequally yoked together."

Applying these object lessons to mankind, I thought how like these animals were many couples that unite in marriage. A high bred girl will often mate with a human jackass of whom she is ashamed when she has recovered from her momentary state of emotional intoxication and discovers to what she is yoked.

I submit, therefore, a few hints that may be helpful to those who contemplate marriage. These I shall list under the heading of "Dont's" in rather abrupt language, but sufficiently intelligible as to leave no doubt as to their meaning. I shall address these "dont's" to the women, but they are equally applicable to the men.

No. 1.—Don't marry the first man you meet, at least not until you have formed the acquaintance of other men and have made a careful comparison of their

16 "DONT'S" WORTHY OF YOUR

marital qualities. Only through comparison can true values be arrived at.

No. 2.—Don't marry a man because he is good-looking. Character cannot be measured correctly by appearances, it is the sum total of the individual.

No. 3.—Don't marry a pick-up. It is not uncommon for a girl to be seriously attracted to a transient whose background is entirely unknown to her and who is likely to be nothing but driftwood.

No. 4.—Don't marry a man just to please your parents, but do not take the important step without first seeking their advice. Their years of marital experiences have enlarged their vision, thus enabling them to see deeper into human nature and human values than is possible with one of immature years and lacking in experience.

No. 5.—Don't marry a man who is either far above or below your social level, for to do so would result in bringing together two individuals whose training and consequent habits of thought and action would be so divergent as to militate against close co-operation.

No. 6.—Don't marry a man who is of a different religious persuasion than yourself. The most potent force in the lives of men and women is religion. It is a greater influence than even the ties of kinship itself. It follows, therefore, that if husband and wife belong to the same church there is a far greater likelihood of them dwelling together in unity and love than if their church allegiance is divided. As a common religion tends to draw people together, diverse religions serve to tear them apart. That is particularly true with religions so far apart as are Mormonism and the other churches claiming to be Christian.

No. 7.—Don't marry a man whose moral standards are not the same as your own. If you are chaste and pure you could never be happy with a man who is sexually impure in thought and deed. Love is founded on respect and certainly a pure-minded person can have no respect for one who grovels in the muck and mire of sensuality.

No. 8.—Don't marry a man with whom you have but few things in common. A large measure of compatability cannot be achieved if the parties to a marriage compact are widely separated in habits of thinking and reacting to environment. The old doctrine that extreme opposites are most likely to get along well together is a fallacy. There is a close correlation between the ability to see things alike and the measure of co-operation enjoyed by a couple in the marital state.

No. 9.—Don't marry a man who is under the complete domination of his mother, who has never been trained to think and act for himself. Marriage with such a creature would result in one of

two things, either you would become a slave to a mother-in-law or you would have to appeal to the divorce courts for a release from such bondage.

No. 10.—Don't marry a man who places greater values upon material things than he does upon his companionship in the home, or to express the thought in its simplest form: Don't marry a miser.

No. 11.—Don't marry a man in whose family are marked signs of hereditary insanity. You owe it to your offspring to pass on to them a nervous organism free from mental or physical disorders that would impair in any way the normal physic processes.

No. 12.—Don't marry a man that belongs to a race whose ideals, habits and customs are fundamentally different from your own and whose colour and features are diametrically and even

CAREFUL CONSIDERATION

antagonistically in opposition to the race to which you belong. Slight differences as exist between the various groups of Indo-European peoples throughout the world, such for example as the Anglo-American, French, Germans and Scandinavians should not be of vital concern, but the black and yellow races biologically appear to have been set aside by nature to remain apart from the white races of mankind. Not only do they differ in colour, but their physical features are so diverse as to render amalgamation well nigh impossible. But aside from the biological differences are the conflicting habits and customs developed over a period of centuries which would also prove a barrier against compatability in the marriage relationships.

No. 13.—Don't marry a man because he is a good dancer. The fact of him being able to dance expertly the tango, the jitterbug and other types of dancing is no guarantee that he will make a good husband and father. Indeed, if he is a professional in this field, there is grave danger that the tense emotional life induced by intimate social contacts with the opposite sex may have unfitted him for such domestic responsibilities.

No. 14.—Don't marry a man because he is a radio star or even a professional before the footlights. The glamorous environment in which he moves has him under a nervous tension much of the time, resulting frequently in a neurotic condition unfavourable for the routine duties of family life. The frequent divorces reported from Hollywood are striking evidence of the instability of the home life of these professionals. There are exceptions to these cases, but they are so rare as to make one suspicious of the outcome of such marriages.

No. 15.—Don't run away from home to marry. To do so would be the placing of an obstruction in the stream of confidence and love which should always flow freely between parents and daughters.

No. 16.—Don't marry in secret. Suspicion is usually cast upon a couple whose marriage is not open and above board. Evil works behind closed doors, and in the dark and dank places she plies her trade; righteousness is not afraid of the light and unfurls her banner to the world.

If marriage is as serious a concern as these negative suggestions would seem to imply, then it is of utmost importance that it be made a matter of careful and well-seasoned judgment. Not only is it a question of great moment to the contracting parties immediately concerned, but the choice made will affect in large measure the fortunes of unborn generations. Every child has a right to be well born and then to be properly nurtured, in order that he may become a useful member of

continued on page 151

Dr. Bennion discusses
FINDING LIFE

LAST summer we discussed the importance and satisfaction of feeling whole. We learned, too, that to feel whole we must lose ourselves in something outside of us. You will recall that some of the things in which we could lose ourselves, and thereby feel whole, were sleep, play, work, appreciation, love and living for purposes or goals.

Jesus has told us the best and greatest thing in which we can lose ourselves, the deepest and richest soil into which we can drop the seed of our lives. It is to live for His sake and the gospel's.

Jesus made it abundantly clear what is meant by living for His sake and the gospel's. His last words spoken to Peter, His loyal and devoted disciple, were:

"Behold . . . . because I said unto you that I had spent My days in your service, I do not desire to boast, for I have only been in the service of God. And behold, I tell you these things that you may learn wisdom; that ye may learn that when ye are in the service of your fellow beings, ye are only in the service of God."

In 1885, at the age of twenty, an Englishman who had just started on a promising career in London as a physician and surgeon, walked into a tent where some men were preaching. During the meeting, one of them asked all those in the audience who intended to follow Christ to stand up. One sailor boy alone heeded the call, but he inspired this English doctor, Wilfred Grenfell, to arise to his feet.

Grenfell left the meeting determined to follow Christ. "How shall I do it?" he wondered. Within a few years he had found the answer. The "Lure of the Labrador" had got into his blood. He would go there and to Newfoundland among the big hearted, human, but poor, ignorant natives who knew nothing about medicine, who had no hospitals, doctors, nurses, nor knowledge with which to cope with disease.

In that cold, rugged and beautiful land, Grenfell forgot himself. He thought only of Christ and of the needs of these people whom he loved. What an adventurous life he lived, one as exciting as that of any explorer. It was a life that strained his physical endurance, his imagination and ingenuity, his mental powers, and his faith and courage to the limit. After nearly fifty years of service for Jesus and the children of God in Labrador, he wrote:

"Feeble and devious as my own footsteps have been since my decision to follow Jesus, I believe more than ever that this is the only real adventure of life. No step in life do I compare with that one in permanent satisfaction. I deeply regret that I did not take it sooner. I do not feel that it mattered much whether I chose medicine for an occupation or law or commerce or any other way to justify my existence by working for a living as every honest man should. But, if there is one thing about which I never have any question, it is that the decision and endeavour to follow Christ does for men what nothing else on earth can. Without stultifying our reason, it develops all that makes men godlike. Christ claimed that it was the only way to find out truth."

As Grenfell said, one need not be a doctor in Labrador to lose his life in the service of Christ. A boy need not wait until he goes on a mission or becomes a bishop in the Church. A girl need not wait until she becomes a mother or a teacher to learn the thrill of making others happy. Young people have capacities and talents to spread joy and sunshine that even older people lack. With these they can verify Emerson's statement that, "There is no beautifer of complexion, or form, or behaviour, like the wish to scatter joy and not pain around us." How can you, individually, lose your lives in service? What can you do?

YE MAY KNOW THE TRUTH

By SPENCER W. KIMBALL *of the Council of the Twelve*

Address delivered at the Friday afternoon session of the 115th semi-annual general conference, October 6, 1944, in the Tabernacle, — Salt Lake City, Utah —

DEAR brothers and the radio listeners: In attending the genealogical sessions of the quarterly conferences in many stakes there has been sung beautifully the song, "Open the Gates of the Temple," which ends with the solemn testimony: "I know that my Redeemer lives, and because He lives, I shall live," and I always feel to say with Luke:

. . . . I thank thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: . . . . (Luke 10:21).

In a high council testimony meeting some time ago I heard one of the number say: "I am happy in the work and have made research and this Church and its doctrines satisfy me better than anything I have found." Then another arose and with deep feeling declared: "This is the work of God. I **know** it. It is the Lord's eternal plan of exaltation. I **know** that Jesus lives and is the Redeemer." I was uplifted by his sureness. And I went to the revelations of the Lord to see how it is that some are so sure while others are passive or have doubts.

I recall the experience of the Apostles when the Lord manifested Himself to them after His resurrection and found a group who accepted Him, but one of the quorum being absent declared that he would not believe unless he could see in the Lord's hands the print of the nails, and thrust his hand into the wounded side. And when the Saviour, anticipating his doubt, had commanded Thomas to thrust forth his hand and feel and know, he said:

. . . . Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (John 20:29).

The Lord thus indicated that a knowledge of spiritual things may be had without perception through the five senses. He has keys by which we may have a knowledge of His work. In the temple He taught the Jews. They marvelled at His knowledge and positiveness and said: "He speaks as one having authority."

The Redeemer declared:

. . . . My doctrine is not Mine, but His that sent Me. If any man will do His will he shall know of the doctrine, whether it be of God or whether I speak of Myself. (John 7:16, 17).

What is it to **know** of the doctrine? It is an unwavering assurance. The Lord has offered a rich reward but has provided that it can be had only by meeting certain requirements. He has said:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicted—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicted. (D. & C. 130:20, 21).

In this case the blessing promised is a **knowledge of the divinity of the doctrine.** And in this case the law or requirement is that one must "do His will." Most of us know what His will is, far more than we have disposition or ability to comply.

The Lord has reiterated His promise with much emphasis:

If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things—that which bringeth joy, that which bringeth life eternal. (D. & C. 42:61).

WE preach and discuss the revelation known as the Word of Wisdom, and usually think of the temporal blessings that will come to us in increased health if we live in harmony with its teaching, that we might run and not be weary and walk and not faint, and the destroying angel should pass us by, but there is also a spiritual aspect which is more far-reaching and should stimulate us to high purpose. The promise I am thinking of is this:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments . . . shall find wisdom and great treasures of knowledge, even hidden treasures . . . . (D. & C. 89:18, 19).

What could be so priceless as wisdom and knowledge, even hidden treasures? Surely the treasures here referred to are not those of scientific accomplishments. Such will come revealed as light from heaven discovered through the research of men, but these hidden treasures of knowledge in the revelation are those which can be had only by use of the keys given which are: "Walking in obedience." And while the discoveries in the physical world are very important to us here in mortality, the spiritual discovery of a knowledge of God and His programme reach into and through eternity.

And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. (John 17:3).

Another revelation gives us this:

. . . . For unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them. (D. & C. 42:65).

Which indicates another requirement: One must be baptized and receive the Holy Ghost and still live the commandments to be given the knowledge of the divinity of the work. Mere passive acceptance of the doctrines will not give the testimony; no casual half-compliance with the programme will bring that assurance; but an all-out effort to live His commandments. We often see this in the lives of members of the Church. One said to me in a recent stake I visited, "I assiduously avoid all testimony meetings. I can't take the sentimental and emotional statements that some of the people make. I can't accept these doctrines unless I can in a cold-blooded and rational way prove every step." I knew this type of man as I have met others like him. In no case had they gone all-out to live the commandments: Little or no tithing, only occasional attendance at meetings, considerable criticism of the doctrines, the organisations and the leaders, and we know well why they could have no testimony. Remember that the Lord said:

I, the Lord, am bound when ye do what I say; but when ye do not what I say; ye have no promise. (D. & C. 82:10).

Such people have failed to "do what He says." Of course, they have no promise.

On the other hand, we have the missionary completely immersed in his work, giving to it his every thought and energy, and living closely the commandments. Almost without exception they have lived worthily, kept the commandments, and have been rewarded with a knowledge as promised by their Saviour, in proportion to their faithfulness. Consider also the thousands of ward, quorum, and stake and mission leaders who have an abiding testimony. It is not blind loyalty but faithful observance, and turning of keys which open the storehouse of spiritual knowledge. The Lord revealed again to the Prophet Joseph:

Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto Me, and calleth on My name, and obeyeth My voice, and keepeth My commandments, shall see My face and know that I am, and that I am the true light . . . . and . . . . the Father and I are one. (D. & C. 93:1, 2, 3).

THE Lord will not discriminate between His children, but delights to own and bless us all, if we will let Him. And here He reveals another most important

item—one must be free from sin to claim the blessing of an unwavering testimony, and sin is of two kinds, those of omission and those of commission.

When I was a very small boy, I was taught the habit of going to sacrament meetings. Mother always took me with her. Those warm afternoons I soon became drowsy and leaned over on her lap to sleep. I may not have learned much from the sermons, but I learned the habit of "going to meeting." The habit stayed with me through my life. And even from those early years in the testimony meetings, I often came home distressed by the expressions of critical people who took issue with those who had borne their testimonies with such fervour and sureness. "Why does Sister Blank say she knows that Jesus is the Christ? How can she know? Why does Brother Doe declare with such definiteness that Joseph Smith was a Prophet of God and that this is the Church and kingdom of God? I doubt if they know any more about it than I do." Then I refer these who would rationalise to Colossians 2:8:

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

But our Father in heaven has repeatedly promised such knowledge upon compliance with His commands. Hear His words in modern revelations speaking to those who fear Him and delight to serve Him in righteousness unto the end. He says:

And to them will I reveal all mysteries, yea, all the hidden mysteries of My kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of My will concerning all things pertaining to My kingdom. Yea, even the wonders of eternity shall they know, and things to come will I show them. . . . (D. & C. 76:7-8).

It was in 1841 that the Lord commanded the Prophet to release his brother, Hyrum, from the Presidency that he might function as the Patriarch. In his place William Law was called and was instructed through the seer:

. . . . let him be humble before Me, and be without guile, and he shall receive of My Spirit, even the Comforter, which shall manifest unto him the truth of all things . . . . (D. & C. 124:97).

And a similar promise was made to Sidney Rigdon as he was called to be a spokesman to the Prophet Joseph:

And I will give unto him power to be mighty in testimony. And I will give unto thee power to be mighty in expounding all scriptures and that thou mayest be a spokesman unto him, and he shall be a revelator unto thee, that thou mayest know the certainty of all things pertaining to the things of My kingdom on the earth. (D. & C. 100:10-11).

The Lord seems to extend the same privileges and makes the same promises to all His people:

. . . . I the Lord am willing to make these things known unto all flesh. (D. & C. 1:34).

Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich. (D. & C. 6:7).

It should be kept in mind that God cannot be found through research alone, nor His gospel understood and appreciated by study only, for no one may know the Father or the Son but "He to whom the Son will reveal Him." (Luke 10:22). The sceptic will some day either in time or eternity learn to his sorrow that his egotism has robbed him of much joy and growth, and that as has been decreed by the Lord: The things of God cannot be understood by the spirit of man; that man cannot by himself find out God or His programme; that no amount of re-

search nor rationalising will bring a testimony, but it must come through the heart when compliance with the programme has made the person eligible to receive that reward. The Saviour could have taken highly trained minds from the temple porches for the chief builders of His kingdom, but He went to the seashore to get humble fishermen. He wanted men who would not depend upon their own intellects only to ferret out the truth, but unbiased men to whom He might reveal His new programme, men who were trusting and sincere and willing to serve. He tested Peter on one occasion by asking him to identify Him, and with power and sure of his grounds the first apostle declared: "Thou art Christ, the Son of the living God." (Matt. 16:16). Surely the Redeemer must have been pleased, and He then revealed the source of Peter's knowledge by saying:

. . . . Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, by My Father which is in heaven. (Matt. 16:17).

There were many trained and educated Jews in Jerusalem who rationalised themselves completely out of a testimony and the rich spiritual life. Though Jesus was among them and they could see His miracles and hear His words, it was still an impossibility for those scribes and Pharisees to prove Him to be the Redeemer by any of their mental processes, or by the kind of proof that many moderns require. But Peter and his associates, receptive as they were, knew the process. They lived the truth, and they knew the truth, and the truth made them free and gave them peace.

★ ★ ★

TO acquire a testimony, then, one must be in tune with the Spirit of the Lord, keep His commandments and be sincere. Because one does not receive this positive assurance is no reason why another cannot. To say that another person cannot see the light because you fail to comprehend it is to place unwarranted limitations on another's power. To say that no one can know of the doctrine because you do not is like saying that there is no germ or virus because it is not visible to you, and is to deny the word of God.

To hold His testimony one must bear it often and live worthy of it. The Lord declared His displeasure in the failure of His people to bear testimony.

Destructive criticism of the officers of the Church or its doctrines is sure to weaken and bring an eventual end to one's testimony if persisted in.

And so there have come ringing down through time and testimonies of men who knew and bore witness:

John, the cousin of Jesus, saying: "Behold the Lamb of God which taketh away the sins of the world."

The apostles in the storm-tossed ship exclaiming: "Of a truth thou art the Son of God."

The Prophet Mormon from Nephite history declaring: ". . . . God is not a partial God—but He is unchangeable from all eternity to all eternity."

Nathaniel, an Israelite in whom could be found no guile: "Rabbi, thou art the Son of God. Thou art the King of Israel."

Andrew, the apostle, who told Peter, his brother: "We have found the Messiah, which is being interpreted the Christ."

Joseph Smith and Oliver Cowdery in their positive declaration: "That He lives" and "that He is the Only Begotten of the Father."

And Job with his unalterable testimony: "I know that my Redeemer lives."

These and countless others through the centuries have "done the will of the Father." They have received a knowledge of Him and His work. This same promise is made by our Lord to all who will do likewise.

May I add my testimony. This is the work of God. He is at the helm. It is consummated. I bear my testimony most humbly in the name of Jesus Christ.—Amen.

THE WORLD SAYS

The "Star" prints the opinions of prominent people on a variety of subjects. It should be understood that these opinions may not necessarily be those of the "Star," but we feel that it is good to know what the "world" is thinking

"A PROPERLY balanced housing policy requires the provision of houses which are available for those who desire to purchase. The war has inevitably resulted in a great deal of unavoidable herding, and many would be less than human if they did not, as a reaction, crave for opportunities of self-expression. Furthermore, the home will assume a new significance in the post-war world. Although the fighting may be over, there will be many unsettling forces. Large numbers may, however well things turn out, experience a sense of frustration. Thus the home, and especially the owner-occupied home, will be a valuable centre of moral re-integration amid the prevailing bewilderment; in these circumstances the home has a definite spiritual function, as well as meeting the need of physical shelter."

SIR HAROLD BELLMAN, Chairman of the Abbey National Building Society.

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"I HAVE been fortunate in the last nine months in paying visits to both Russia and the United States. I came away immensely impressed by their vigour, hopefulness and vast resources. If the solid determination and heroic endurance of Russia, the buoyancy and resourcefulness of the United States, and the long experience and love of freedom of Great Britain were held together in close co-operation in the years of peace, there would indeed be good hope that at last the human race would see the reign of law substituted for the cruel arbitrament of war."

DR. GARBETT, Archbishop of York, in his book "Physician, Heal Thyself."

"MUCH of his work abides, some of it will grow greatly in the future; and those who come after us will find the pillars of his life's toil upstanding, massive and indestructable, and we ourselves, gathered here to-day, may indeed be thankful that he voyaged with us though storm and tumult with so much help and guidance to bestow."

WINSTON CHURCHILL, on Lloyd George.

★

"THERE was little left in Yalta but ruin and desolation. Sevastopool was also a scene of utter destruction, with less than a dozen buildings left intact in the whole city. I had read about Warsaw and Lidice and Rotterdam and Coventry—but I saw Sevastopool and Yalta, and I know that there is not enough room on earth for both German militarism and Christian decency."

FRANKLIN D. ROOSEVELT.

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"THE war is not the end. We are on the march. You cannot camp anywhere and say here is my city. This war is only a step in a long process, and will be followed by other great problems . . . . I want us to deal with these problems in the same spirit and courage that we have dealt with this war situation. The next stage is greater. Let us prepare for that, and let us get through that stage with as much success and as much glory and honour as we have the war stage . . . . Don't sit down and get tired. Don't feel dispirited. The human spirit cannot be defeated. Human will cannot be defeated. With that spirit we shall go forward this year."

GENERAL SMUTS, to the people of South Africa.

ON DETECTING TRUTH FROM ERROR

By HAROLD B. LEE *of the council of the Twelve*

Address delivered at the Saturday morning session of the 115th semi-annual general conference, October 7th, 1944, in the tabernacle — Salt Lake City, Utah —

PROMPTED by my reflections over the past months of experiences I have had, and inspired by that very comprehensive message read to us from President Grant, and from the impressions of this meeting, I have some things I should like to say that to me should be vital to all Latter-day Saints, and indeed to all seekers after truth.

There came to my office some time ago a faithful Latter-day Saint who related an experience in which she was placed in a very embarrassing situation. She had been deceived and led astray by those who professed to have had spiritual manifestations, and because she had followed what she thought was the light, she had found herself in rather serious economic difficulties. As she finished the story of her experience, she asked me this question: "How can one be certain that a thing is true or false, or that his decision is approved of the Lord?"

I have thought a lot about that question, because I find it being asked by those who have been led into conditions of confusion, by those who have professed to have received by dreams and revelations certain information as to mining properties that were supposedly for religious and spiritual purposes. I have known of those who have likewise been led into organisations that were unholy because of their listening to teachings of some who profess to set up organisations they call the "United Order." It is the same question that many of our fine young women are asking when there are those who encourage them to live in illicit relationships under guise of authorised marriage contracts, by some who profess to be the authorised servants of the Lord.

From students who are struggling in their higher education we have the same inquiry: "How may we know the difference between truth and that which we study so often in our textbooks?"

There are those in the military service, under the pressure of the expediencies of war, who are imbibing many distorted views that they have difficulty in squaring with the truth. In these days hardly do we listen to the radio to one who gives a political speech but what we hear the shouts of "Untruth!" and opposing speakers being called untruthful.

In a recent visit to a conference I learned that a man had attained quite a following by relating what he termed a vision, in which the Saviour was supposed to have appeared to him, and he thought he was making a great contribution to the personality of the Saviour by telling the people that He had red hair, in contradiction to the revelations of the Lord.

So in all these experiences the question is asked: "How may we know the difference between truth and error, and how may we be able to detect the same?"

AS I studied the matter and gave some thought to it, I found the Lord had revealed something very precious to us. He said:

Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world . . . .

Behold, verily I say unto you, there are hypocrites among you, who have deceived some, which has given the adversary power; but behold such shall be reclaimed;

But the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will; and wo unto them who are cut off from my church, for the same are overcome of the world. (D. & C. 50:2, 7-8).

The Lord has told us further that we should seek the best gifts, that we be not led astray. Apparently the Lord had in mind the very conditions under which we now live, for in the words of prophecy that He gave to His disciples when they asked him how they should know when His second coming was nigh, He said this:

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (Matt. 24:24).

Now mark you these words—"who are the elect according to the covenant."

Some of those were to be led astray who were to be members of His Church, so I am not surprised in this day when with the power of these evil spirits they are finding a following from those who profess membership in the Church. The extremes to which the master of darkness would go to lead astray those who were to be deceived is indicated by the experiences of many of our prophets. I cite the experience of Alma's contention with the anti-Christ, Korihor, who, you remember, was stricken dumb when he asked for a sign, and while he was thus impressed that the power of the Lord was upon him in judgment because of his wickedness, wrote his testimony that Satan had appeared to him as an angel of light and had told him that there was no such a thing as God.

So he may come to-day with guileful ways, with deceiving and lying spirits, to entrap us.

But the Lord has not left His people alone, and those who would may be well guided in the midst of these trying conditions. The prophets of every dispensation, and indeed our own leader in this conference, has told his people how they might avoid these pitfalls. The Apostle Paul said:

. . . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God . . . . Neither can he know them, because they are spiritually discerned. (I Cor. 2:9-11,14).

THE writer of the Gospel of John, told of a light, in describing the powers controlled and operated by the Saviour, the true light that was to light every man that cometh into the world. In modern revelation the Lord told us more about this when He spoke of the light which was to shine, which was to enlighten our understanding, and was to give light and intelligence to all mankind; it was to be in the light of the sun, the moon and the stars; indeed, we might say, this light was to constitute the reason in man and the instinct in animal life.

But to be baptized believers there was a greater light given, and that was the power of the Holy Ghost which has been spoken of here. That power which Jesus described was to give us power to understand all things, to bring to our recollection that which He had taught, to reprove the world of sin and of righteousness and judgment, and to guide us into all truth. Moroni told us that if we ask with a sincere heart, with real intent and with faith in Christ, that by the power of the Holy Ghost we might know the truth of all things.

These powers are given to us on condition. And the conditions as to the ways by which man might be darkened and be unable to see and perceive by these great God-given powers were well set forth yesterday by Brother Kimball in his very excellent address. We are to understand further that the wicked one would come and that he should take away light and truth from the children of men through disobedience.

I listened to a doctor friend explain a very interesting matter to me, when he said that all germ cells within each individual were directly or indirectly connected with some nerve system. By that connection there was made possible an

intelligence in the individual necessary to maintain the vital life processes. So, likewise, it seems to me, that in the Church we as individuals must maintain our connection with the source of divine intelligence if we, too, are to maintain and direct the growth of our spiritual lives properly. Failure to maintain this intelligent connection in the germ cell or the individual brings decay, stagnation and death, in the case of the individual, or spiritual death in the case of a member of this Church.

THERE are spiritual phenomena that have sometimes disturbed us and that have seemed to be induced by this master of darkness. The Lord has given us certain definite ways by which we may perceive and detect the same. In one revelation He told us, "And that which doth not edify is not of God, and is darkness. That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day."

Again he told us we might understand that those who were ordained of God and were set at the head, to them would be given the understanding to know the difference between these spirits, suggesting clearly that it was the business of the members of the Church to seek to be guided by the counsel of those who have been set at the head.

In the revelation given to the Prophet Joseph Smith, known as the 132nd Section of the Doctrine and Covenants, the Lord sets this out in plainness, in which He said that there is only one man on the earth at one time who holds the keys of this authority, by which all contracts and bonds and things pertaining to the salvation of the children of men should be sealed.

In an address delivered by Elder Joseph Fielding Smith in October of 1920, he made an explanation of this matter. He said:

I hold the priesthood; you brethren here hold the priesthood; we have received the Melchizedek Priesthood—which was held by Elijah and by other prophets and by Peter, James and John. But while we have authority to baptize, while we have authority to lay on hands for the gift of the Holy Ghost and to ordain others and do all these things, without the sealing power we could do nothing, for there would be no validity to that which we did. Of course an elder can baptize, and they did baptize before Elijah came, and that was valid, and the ordinance work that was done then was valid; but the higher ordinances, the greater blessings which are essential to exaltation in the kingdom of God, and which can only be obtained in certain places, no man has a right to perform except as he receives the authority to do it from the one who holds the keys. It makes no difference how great an office you have, what position in the Church you hold, you cannot officiate unless the keys, the sealing power, is there back of it . . . .

I have no right, there is no man upon the face of this earth who has the right to go forth and administer in any of the ordinances of this gospel unless the President of the Church, who holds the keys, sanctions it. He has given us authority, he has put the sealing power in our priesthood, because he holds those keys; and if the President of the Church should say to us, "You shall not baptize in this state or in that state, or in this nation," any man that would go forth to baptize contrary to that command would be violating a command of God and going contrary to authority and power; and that which he did would not be sealed . . . . The man who holds the keys can bestow and he can withdraw; he can give the power, and he may take it again; and if he takes it, that ends our right to officiate. That has been done; it may be done again.

I WISH that we understood that. I wish that we might understand these principles by which we might obtain this light, as an answer to those who ask us the question, "How may we detect truth from error?"

To all those then who would seek an answer to their question may we reply by asking them these questions:

Are you living righteously in order that you may enjoy the influence of the Holy Spirit, and the revelations of the Holy Ghost? Have you studied the matter out in your mind, and then have you asked God if this thing is right? If so, you may have the right to enjoy the spirit to know that it is right. Does that which you have had presented to you enlighten you? Does it edify your soul? Is it in harmony with the teachings of the gospel? Is it approved and accepted by those who preside as the leaders of the Church?

If your answers to these questions are in the affirmative, then you are entitled to the great promise that the Lord made in a revelation to this people, in which He said: "And if your eye be single in my glory, your whole body shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things."

May the leaders of this people who sit in this congregation so live and so teach that those who are wavering in their faith, who are being led astray by these false and lying spirits, may be so taught to live and to walk that they might enjoy this fullness of light that will preserve them from the errors that otherwise would bring their downfall, I pray humbly, in the name of the Lord Jesus Christ.—Amen.

HUMPTY DUMPTY—UP-TO-DATE

I SUPPOSE it was because I had been re-reading "Alice in Wonderland." I fell asleep and found myself wandering in the land of Imagination.

After sauntering for a time in a pleasant country lane, such as I had often seen before in England, I came to a high stone wall. It was marked "Self-deception."

There was a big cushion on the wall and on the cushion sat a very fat man. He was smiling. He seemed to be highly satisfied with himself. He awakened my curiosity and I approached him.

"Good-morning," he said. "You have no doubt heard of me. I am Humpty Dumpty."

"But why do you sit on a wall?" I asked him.

"For a very good reason," he replied. "It makes me feel superior to the common people. It enables me to escape from the unpleasant facts of life.

"When I am on my wall, I don't have to work. I don't like work. I don't like duties. I don't like learning. I just sit on my wall and say that all is well.

"I am Humpty Dumpty, the King of Complacency. And I have heard that there are many Humpty Dumpties in the land from whence you came."

Just then, a strange thing happened. A great Giant suddenly came up behind me. He walked up to Humpty Dumpty and with a mighty blow hurled him from the wall.

He then turned to me with a smile, and I saw that he was kindly and of noble appearance.

"That has to be done," he said. "I am the Giant of Fact and it is my duty to throw men off the wall of Self-deception. Every Humpty Dumpty has a great fall. We want no Complacency in times like these."

THE TEMPLE GARDEN

A FEW days ago we were thrilled by receipt of a request that we co-operate with the men who are responsible for the flower-beds which adorn Salt Lake Temple grounds. Our part was to ensure purchase and despatch of certain kinds and varieties of English flower seeds.

To be invited to assist even so slightly towards the production of such a world-famous scene of beauty, we felt, was a great privilege, and we were anxious to do our utmost.

The beauty of these grounds, and of others surrounding Latter-day Saint temples, has been admired by hundreds of thousands of visitors from many different countries of the world. Varied and striking vistas have been produced by the well-planned "lay-out" of trees, shrubs, lawns and flower-beds.

Latter-day Saints even in far countries have been familiarised with them, through picture and written or spoken description. They, and others, probably numbering millions, have been stirred and, to varying extents, inspired by these delightful scenes, though enjoyed by "second-hand" means.

Of this multitude of admirers, one wonders how many have given consideration to the methods by which such gratifying results have been attained—not being over-imaginative adherents of a misconstrued evolution—theory, we share Kipling's view (written of England):

> "Such gardens are not made
> By saying, 'O, how beautiful!'
> And sitting in the shade."

For even when, thousands of years ago, "the Lord God planted a garden eastward in Eden," we find that He "took the man and put him into the garden of Eden to dress it and to keep it."

How, then, are such gardens made—and maintained? First, the soil must contain essential elements for the growth of plants with varied demands; and these elements must be present in suitable proportions. Through many centuries of experience and experiment, man has learnt how to ascertain soil-condition and how to improve upon it.

The best soil, unless well tilled, will not bring satisfactory results; so gardeners must till it. TILLAGE involves patient, intelligent, but back-aching toil—"Spadework!" This lets in air and light, besides conserving precious moisture.

Light and air are God-given, just as are the other essentials of plant life; but man must know how to co-operate with the Great Creator if he would himself create anything worthwhile.

Still another consideration is necessary; that of the **kind of seed** which shall be allowed to develop in the soil. The gardener knows that, unless the garden is sown with desirable seed, it will be covered with "weeds." (A country boy once gave a splendid definition of a "weed"; he said it was "a plant growing out of its place"). If, therefore, he would have the garden beautiful, the gardener chooses the seed with careful discrimination, he utilizes the space available and he watches for weed-growth.

Yet further, a skilled horticulturist grafts scions of cultivated fruit trees on the stems of young wild crab trees, quince, or wild damson; and he attaches twigs or buds of choice garden specimens to the stock of the wild rose. That strong flowing sap, which would have resulted merely in small, bitter "crabs," is utilized to bring forth large and luscious fruit; while, instead of the fleeting beauty of the wild "dog rose," we have the lingering sweetness and loveliness of numerous and choice garden roses.

The experienced gardener follows, too, the law of "the fruit tree yielding fruit after its kind"; and he wastes no time in vain attempts to raise apples on a rose stem, or roses on a wild crab stalk.

Comparatively few people ever need to become highly skilled in plant-cultivation—very many require knowledge of child culture. Yet few parents (actual or prospective), apparently consider it necessary to "seek diligently out of the best books words of wisdom" regarding the upbringing of children. It seems as though any-

one could feel qualified to act as parent, without any preliminary training or much thought.

Latter-day Saints, with their knowledge of man's Divine origin, have greater incentives towards proper "child-culture." Acting with the consciousness that their "bodies are temples of the Holy Ghost," we should endeavour to train our children to develop their powers and maintain them in purity.

In spite of this knowledge we often fail in our parental duties. We neglect to cultivate their minds and act as if we considered that our responsibilities were limited to provision of the material things of life; shelter, food, clothing and amusements. We omit the "spadework"—the delving into their inner consciousness to ascertain their hopes and aspirations. We allow "weeds" of wrong ideas to take root and to develop, wrong habits to form, and harmful associations to be formed.

To counteract such tendencies, Brigham Young in his day advised: "Mothers, bring children to meeting, as soon as they can be brought without injuring them.

"If you, mothers, will live your religion, then, in the love and fear of God, teach your children constantly and thoroughly. When they are old, they will not depart from it.

"In this duty we fail; we do not bring up our children in the way they should go. **We let our children do too much as they have a mind to.** If they want this or that, their wishes must be gratified. **Latter-day Saints, have your children come to meeting.** In the morning, it is true, there are many in the Sunday School. But in the afterpart of the day, where are the Sunday School children? Are they playing in the streets, or are they visiting? **THEY OUGHT TO BE HERE!"** ("Where good seeds are sown." we might add).

Was President Young hard on young people? Not at all! He had great sympathy with the "troublesome child." **"These wild boys,"** he said, "properly guided and directed, **will make the greatest men who have ever lived upon the earth,** and I want them to throw aside their diffidence and come up and shake hands with me and say 'How do you do, Brother Brigham?'"

Yes, "Brother Brigham" realised the possibilities of the "wild stock or stem"; he knew it could be treated so that it would bring forth desirable fruit.

Although he had never heard of modern psychology with its talk of "sublimation" of wrong impulses, he had the inspiration of the Spirit of the one who tends the Lord's garden. Blessed be his memory, for he loved the "naughty" as well as the "good" child.

But he knew that the wild boy or the troublesome girl, like the wild fruit sapling, required patient, intelligent, even heart-aching labour. Left to themselves, such children are liable to develop into social "nuisances."

Turn their super-abundant energies into activities which build body and character, and they become leaders for good.

President Heber J. Grant says:—

"Our children ofttimes feel to complain because of the duties that we require of them. They would sooner play marbles, or run after a hoop, or jump the rope, or do something else, than perform the labours that we as parents place upon them. **But in after years they discover that the tasks we gave them, wherein we taught them to be industrious, were beneficial to them."**

We know President Grant appreciates games, but he knows the value of work, too. What is more, he knows what the Lord expects of parents. "Now, I the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness." (D. & C. 68:31).

"As the twig is bent, so the tree will lie." As the garden is kept to plan, cultivated and planted, so will its prospects be—whether beautiful or otherwise.

May we who have care of these matters, like the best gardeners, ever seek to know and to follow the Divine Plan, working in co-operation with the Great Creator and Father of all. Our labours, though arduous, will be amply rewarded by the beauties of the living "temples of God."

N.D.

A SOLDIER'S LETTER TO HIS MOTHER

From somewhere in the Pacific

DEAR Mother,

As the days go by and Mother's Day approaches, I am reminded of home and you, Mother—of the home and mother I knew as a child, as a boy and a man, but the home and mother with whom I have not kept in too close touch for several years, but whom I have continued to know during these years of absence and felt their warmth, friendship and devotion continuously.

Easter and Mother's Day bear a striking similarity to me. Easter represents Christ's birth from the grave and His entry into a new life. Mother's Day represents birth and entry into a new life for me. Both persons are held high in the minds of all and revered by many. The agnostic acknowledges the greatness of Christ, the Christian worships Him. The most prodigal child respects his mother, the obedient idealises her. As for me, one I worship, the other I cherish dearly.

The life of Christ was one of service and tender devotion to His fellow men. Mother's life is one of endless work and sacrifice for her children. Like Christ, mother gives her all to her children even though they may not appreciate it.

Christ, it has been said, was never seen to laugh but to weep often. Mother, as I know her, was bright and cheerful but often sad. But sadness seems to be a counterpart of happiness. Life, it seems, is full of opposites. There could be no immortality if there were no mortality. And there could be no love if there were no hate—and so there could be no happiness if there could be no sorrow.

Home as I know it seems to have been a place where these experiences were fully realised. I was taught to hate sin and corruption because its only reward was regret and disappointment—while I was taught the love of truth, clean living, industry, and fair play, because their rewards were a contented mind and happiness.

FORCES'

Home was a place of varied thought, always the novel or new was encouraged, but a hostile bastion against that which was bad as taught by the simple maxims of the Church of Christ.

As a financial structure, home was fragile and weak but a living fortress of courage—where within its walls was our disappointments were comforted and healed. In their place were substituted determination and courage.

Ignorance was frowned upon—knowledge encouraged—it equipped one with courage and the ability to do.. But there it was realised that knowledge has definite limits, and where knowledge ends faith must begin, but that it also must be guided by calm judgment and reason.

And within that fortress, home, an unlettered woman, unattired in clothes of splendour, unskilled in the finer dishes of cookery, unnoticed by other people of the world. was Mother. But there by her side I felt the strength of the conqueror, the wisdom of the philosopher, and the understanding of a great friend to man. There I could retreat to gather strength for the future, acquire wisdom for new attack, and gain faith for its accomplishment.

Now the world is torn apart by war—the forces of freedom against the forces of regimentation. Easter and Mother's Day take on a greater meaning. Perhaps within the next few months we shall know whether we shall be permitted to govern ourselves. Its outcome will determine whether Easter and Mother's Day will survive and continue to mean the same as we have always known them. The outcome in my mind is certain. The price is overwhelming.

I don't mean this to sound like a voice crying in the wilderness, but it does seem to me that the people of the world have failed to incorporate in their lives a reverence for Easter and a respect for home. Take the meaning of these two institutions from our Western World and men drift through life aimlessly, blown

PAGES

like chaff before the wind. These things I say, Mother, because that is the way I have come to know them.

This is intended merely as the confession of a son who can now look upon Easter and Mother's Day quite objectively. I would not have you think for a minute your son is a saint. I merely respect the two great institutions which to me mean much, one of which you created for me.

Affectionately your son,
Archie.
(Major Archibald Webb).

★———★———★

This poem has become almost "nationalised" in the Soviet Union. It has been set to music and is sung all over its states. There is no doubt that it expresses a universal thought, that the act of waiting should become to the lover a sacred obligation. Surely here is finely expressed that spiritual bond that exists between the soldier and sweetheart left behind, which can be renewed when the "boys come home."

Wait for me—I shall come back
Only wait—and wait,
Wait though rain clouds louring black
Make you desolate;
Wait though winter snowstorms whirl,
Wait though summer's hot;
Wait though none else will wait
And the past forgot;
Wait though from the distant front
Not one letter comes;
Wait though everyone who waits
Sick of it becomes.

Wait for me—I shall come back
Though from death's own jaws.
Let the friends who did not wait
Think it chance, no more.
They will never understand,
Those who did not wait,
How it was your waiting that
Saved me in the war.
And the reason I've come through
We shall know, we two;
Simply this: you waited as
No one else would do.

SIMONOV

RHYME AND REASON

IT is told of George IV of England, when he was Prince of Wales, that he was once in conversation with the Duc de Chartes, who said to him: "Britain may rule the waves, but France will rule the air." Prince George was indignant, and going to his bookcase he said: "The poet Gray has put the case monstrously well in his poem "Luna Habitabilis.":

"'The time will come when thou shall lift thine eyes
To watch a long-drawn battle in the skies,
While aged peasants, too amazed for words,
Stare at the flying fleets of wondrous birds.

"'England is long the mistress of the sea,
Where winds and waves confess her sovereignty.
Her ancient triumphs yet on high shall bear,
And reign the sovereign of the conquered air.'"

George IV lived from 1762-1830. Thomas Gray lived from 1716-1771.

★———★———★

From the "Literary Digest" comes this little witticism:

"I disliked Lee's sister and she disliked me,
But I promised Lee gladly, for worthy was he;
'I shall marry my lover, not her, nor his mother,'
I boasted, 'nor other relation . . . . just Lee.'

"The years glided swiftly, for happy were we;
God gave us three children. The first of the three
Resembles Lee's sister . . . . So like her, O Mister!
Did I marry Lee's sister when I married Lee?"

ELLIE TATUM DIERNEL.

DAY TO REMEMBER

Mummy dear, I'd like to say,
On this, a very special day,
That I remember lovingly
How much you've done for little me.
Every look and sweet caress
Reveals to me the tenderness
So evident in all your ways;

Dear mother, ever through my days,
Always, I will try to be
Your child-you gave your life to me.

H.

MOTHER'S GIFTS

By——————HAZEL WEST LEWIS

UNDER a big tree in a beautiful meadow little Ann sat crying.

"Oh, I'm so unhappy!" she said, and cried and cried.

"What did you say?" asked a tiny voice.

Ann gave a start.

"Where are you? Who is talking?" she said.

"Here I am, Queen Maybelle, queen of all the meadow fairies."

"But I can't see you."

"Hold out your hand and I'll come closer."

Ann held out her hand and a beautiful little fairy no larger than her thumb stood on the palm of her hand.

"Why are you crying?" the fairy queen asked.

"I want to give my mother a present and I have no money."

"Money! What's money?"

"You don't know!" exclaimed Ann, looking so surprised. "You buy things you want with it, especially a present—present for mother."

"You could give your mother many things that wouldn't take money," said Queen Maybelle. "Come with me and I'll show you."

Swish! Swish! went the tall grass as Ann and the fairy walked through the meadow.

"Look over there," said Maybelle, pointing with her wand.

Ann looked and saw a group of little fairies all dressed in yellow, smiling and dancing.

"They seem to be having such a good time," said Ann. "May I play with them? What are their names?"

"They are the 'Smile Fairies,' and to play with them one must be happy and gay. Perhaps they could tell you what present you could give mother."

Ann joined the fairies and danced in the ring.

"Come," said Maybelle, a little later, we must be going now. There are other fairies I want you to see or hear."

Maybelle hopped up on Ann's shoulder as they walked along.

Ann put her head to one side and whispered in Maybelle's ear.

"I found out one present I could give mother. It's a big smile." And as she said the last word a big smile spread from ear to ear.

By and by they came to a little bubbling brook that ran through the meadow.

"Listen, Maybelle! I hear voices, little tiny, fairy voices."

"The voices you hear are those of the song fairies."

"It is getting late now," said Queen Maybelle. "We must be getting on."

They left the meadow and came to a beautiful garden.

"Why, this garden looks very much like our garden at home," said Ann.

The fairy queen smiled and waved her wand over all the flowers in the garden. They began to dance and sway in the breeze.

"Aren't they beautiful?" said Ann. "My mother loves flowers."

"Perhaps you have thought of another gift," said Maybelle.

Ann turned to thank her but the fairy queen had vanished.

"Aren't you ever going to wake up?" said mother, as she kissed Ann.

Ann opened sleepy eyes and smiled.

"Oh, I had the best dream! The fairy looked just like you, mother."

And on Mother's Day Ann gave to her mother the three gifts mother liked best of all—a smile, a song and a lovely red rose.

WHY ARE YOU A PRIMARY TEACHER?

by JOSEPH F. SMITH

DID you accept the job because it was easier to say "yes" to the president of the Primary and the Branch President than to say "no"?

If you did, read the next paragraph; if you didn't—skip over it.

Primary youngsters are a nuisance, aren't they? The little rascals won't behave themselves. Their home life must be terrible. What are parents thinking about these days to let their youngsters grow up like that? And the lessons the Primary Board hands out! There are simply not enough in them to occupy the time. The kids won't listen to them as you read them from the Bulletin, and none of the lessons take more than a few minutes to read. Why on earth can't the Board send out adequate material? The whole thing isn't getting anywhere; it's a waste of time. You'll just have to screw up your courage and tell the president of the Primary you will have to resign—that you are too busy to teach Primary. The boys and girls will probably be very happy if you do.

Are you a Primary teacher because you accepted the call as an opportunity and responsibility to perform a mission among boys and girls? If you didn't—don't bother with the following paragraphs. You won't understand them.

Primary youngsters are a challenge, aren't they? Each one is a dynamo of energy that requires particular direction. Here is a part of the reservoir of energy that will be determining the destiny of the nation in a few short years. They are the most precious asset in the world to-day—they are also the most dangerous liability. Not long ago more than a score of boys and girls like these were slaughtered in a London school-house by some young men who, just a few short years ago, were boys of Primary age. The ones who were killed were deprived of their chance. The ones who killed them had been turned from social assets to liabilities—because in their childhood they had been deprived of their chance.

A youngster is a growing concern; he will learn **something**; his energy will be directed in one channel or another. What will he learn? Will he be an asset or a liability? What an opportunity for the Primary teacher!

And the lesson-helps the Primary Board sends out! There just doesn't seem time enough to handle them fully. Of course, they require a great deal of research and preparation; there are books to be read, interviews to be made, plans constructed, and parents to become acquainted with—but isn't it thrilling? Teaching Primary is a real education for the teacher. It's a hard job—yes. It's a gruelling job. But what really worthwhile job isn't?

You'll carry on, because you are directing terrible energy. The locomotive engineer controls thousands of horsepower which, properly handled, results in great good to society, but which, running amok can cause terrific damage. The boy and girl energy **you** are directing is capable of infinitely greater good—and infinitely greater evil—than the most powerful of engines. It does sort of take one's breath, doesn't it?

You'll have to gather your courage, and go to the Lord and ask Him for strength and guidance and then get in and work harder than ever. The boys and girls undoubtedly think the world of you.

"The Children's Friend"

MARRIAGE—by Dr. Thomas C. Romney———*continued from page 133*

society. The only guarantee that such will be the case is found in the wise selection of a suitable mate.

It would be a selfish person who would take no thought of any but himself in the choosing of a companion and, at least, he would show a lack of wisdom if he permitted his emotions to be the deciding factor in making the selection. Emotions play an important role in marriage, as in all human ventures, but its proper function is not to be a guide; that responsibility should be assumed by the intellect and the emotions as between the rudder and the propeller on a ship. As the rudder guides the vessel in its perilous journey through the deep, so likewise should the intellect be the guide to the human barque in its passage over the uncharted sea of life. The emotions properly functioning represent the driving power without which. achievement of any account would be impossible. If these relationships between the intellect and the emotions are always preserved, there is little doubt that the marriage will be a happy one, and unborn generations will ultimately pay tribute to the memory of such wise forebears.

In olden times the responsibility for properly mating the young people was assumed either by the parents or other close kinsmen, and even to-day such is the custom among certain Orientals and some of the backward tribes in remote places of the world.

The Bible furnishes us with some excellent examples of such a custom, among the most notable being that of Rebekah, the wife of Isaac. It will be recalled that Abraham sent his servant as far as Mesopotamia to get a wife for his son, with instructions that she must be chosen from the close kinsmen of Abraham. After the servant had assured himself that Rebekah was the proper choice, he laid the matter before the father and brother of the damsel to obtain their consent and received the following answer:

"Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken."

The marriage seems to have been a happy one, and certainly it proved to be an auspicious one for the future welfare of the world, for from that union came Jacob the father of the twelve tribes of Israel.

Not all unions thus formed were as distinguished as this one, but from the history of those times which have come down to us we have no reason to believe that the marriage contracts thus consumated were any less successful than those of to-day when parents generally have little to do with the mating of their children. Certainly there was not the proportionate number of broken homes that we have to-day.

I would not argue for the "good old days" when the parents did the mating, but am of the opinion that there should be a closer co-operation between parents and children with respect to this the most important event in the lives of men and women.

Distinguished beauty, brilliant talents, and the heroic qualities that play a more or less important part in the affairs of life, sink into a comparatively minor place among the elements of married happiness. Marriage brings every faculty and gift into play, but in degrees and proportions very different from public life or casual intercourse and relations. Power to soothe, to sympathize, to counsel, and to endure, are more important than the highest qualities of the hero or the saint. It is by these alone that the married life attains its full measure of perfection.

LECKY.

SCIENCE

"War inevitably pitchforks science into a position of spectacular prominence. The cynical inference is often drawn that science is in an unholy alliance with the art of warfare.

"It makes possible the destruction of human life and property on a ghastly scale. Its V-weapons make slaughter a remote and doubly inhuman business and hold out the possibility of wiping whole nations off the face of the earth.

"Science has, because of its services to war, been stigmatised as the greatest curses of mankind, as the ultimate perversion of human intelligence.

"Such an attitude to science is, of course, wholly misconceived, although understandable. War does not change the fundamental laws of science, which is a human instrument to be used or misused. It is a servant always ready to carry out orders blindly.

"If its activities during the time of war are of a sensational order that is because war raises men's wills to desperate pitch, and they clamour for all the powers, good and bad, which science can give them."

THE SCOTSMAN

Mr. JOHN G. WINANT, United States Ambassador to Great Britain, speaking in Glasgow at a University function said:

"TO-DAY we are engaged in the most ambitious plan in history—the plan consciously to make peace durable. We shall not be content at the end of this war with a long armistice. We all want a genuine peace, a peace that might last for ages.

"We have two advantages in the search for peace which our ancestors did not have. The first is that science seems to have repealed the ancient law of scarcity. To-day we have reason to believe there is plenty to go round, if we can train ourselves to co-operate. In this war we have gone a long way to learning to co-operate.

"The second advantage is that we have always felt, although war is deplorable and heartbreaking, it is, nevertheless, something which we can endure. Man has grown accustomed to watering the earth with his tears. He always hopes the future will be less unhappy than the past, but he is never surprised when it isn't. Now, suddenly, he knows that the future has got to be better than the past, or there will not be any future. The same science which has made adundance possible will soon make possible the destruction of the entire human race.

"If we co-operate, we may all have enough food, clothes, shelter and medical care. If we do not co-operate we may share a common grave. Never before did we face such possibilities; never before did we face such danger. The men of science have done great service for mankind, but we know their contribution to progress can be used to injure as well as to protect and serve.

"We have another favouring circumstance. Over much of the world foreign policy is becoming subjected to democratic control. A democratic foreign policy will never accept the doctrine that public morality must necessarily be different from private morality.

"So long as a sword hangs over the nations we must continue to treat each other as potential antagonists. Inevitably the future will be as battle-scarred as the past unless we can agree on a new principle for international relations.

"We are now defeating the nations whose appeal to force caused the present war. We are now also in the process of building an international organisation with power to coerce aggressors. At the worst, we should have something of a breathing spell after this war, some years or decades during which we can try to train ourselves into new ways of thinking.

"Can we do it in time? Can we make our embryonic world organisation strong

continued on page 155

GOOD OR EVIL?

Dr. HADEN GUEST, M.P., recently visited the Western Front and in the debate on the Army Estimates he told M.P.s of his experiences. He said:

"I MAY perhaps instance one example of Elizabethan courtesy which came under my immediate notice when I happened to be in a large German village surrounded by a wall—I suppose it was surrounded by a wall but I did not explore it very much because the whole place round was mined.

"I went, however, with two officers—the A.D.M.S. of the division and a junior medical officer—to explore round about a house in the immediate precincts of the regimental aid post of the unit which had been conducting a pretty gallant action only the day before.

"As we went round this house, the A.D.M.S. turned to the junior medical officer and asked, 'Has this place been tested for mines?' and the junior officer replied, 'I do not know, sir; let me go first.' I thought that was rather a good example of Elizabethan courtesy. The A.D.M.S., however, would not allow him to go first; he grunted and went on himself. That was the kind of spirit of adventure, the spirit of high courage.

"I also want to pay tribute to the medical services, the inspection of which was the particular object of my visit. I hoped to find these in good shape. I knew a great deal about the medical services in the last war. I knew a great deal also of the medical services in this war, because not only did I visit the armies in France in 1940 before the historic trek to Dunkirk—and I saw the organisation then established—but I also served afterwards for a time in Eastern Command in this country as Administrative Medical Officer, and I saw the set-up of the medical services here.

"I want to pay my tribute to the tremendous progress that has been made in the medical service. The astonishing smallness of casualties, which anyone who has looked at the figures knows; the astonishing high rate of recovery—by which men not only survive but actually recover to pre-wounding condition . . . .

"It is not only that operations take place very shortly after men have been wounded—as soon after men have been wounded as is, in fact, possible from the point of view of operative technique—but that the whole method of co-operation of the medical service with the other Services and of the other Services with the medical service is so much closer and more intimate, so much more on a footing of complete equality.

"The work that is being put in by the hygienic services to give, not only to men doing commando work, but to the ordinary infantry soldier—and all the infinite gradations of the special arms which men use—and to the ordinary soldier of every kind of knowledge of how to keep himself completely fit, has made an astonishing change in the situation as regards the health and fitness of the Armies.

In the last war, as those who served know very well, the louse and scabies were an everyday affair; in this war I found it almost impossible to believe when I was with the 21st Army Group, but it was the fact, that the louse and scabies are practically unknown.

"Men get the opportunity of bathing, even under front-line conditions. They have changes of clothing even under front-line conditions, and although the conditions are very adverse indeed, that terrible malady of trench-foot, which was the bane of operations in Belgium and in the Low Countries during the last war, for practical purposes, simply does not occur in the British Armies.

"It does not occur, not because of some intervention of Providence, but because of the extremely good organisation of the combatant Forces applying medical knowledge, and on the medical services, too.

THE HARD WAY or THE RIGHT WAY?

By Marvin O. Ashton *of the Presiding Bishopric*

The article which follows is reprinted from "Improvement Era." Though many may have read it, there are doubtless many who have not, and it is felt that the excellent advice in this and others of a series which are to follow by the same writer, will be of immeasurable value to the members of this Mission, particularly Priesthood and Auxiliary leaders

YOU ARE ADVISED, THOUGH THE PHRASE MAY SEEM A LITTLE HACKNEYED, TO READ, MARK AND INWARDLY DIGEST!

BRANCH PRESIDENT! Are you doing it the Hard Way or the Right Way? Branch President, do you occasionally step aside and watch yourself go by? If you are doing it the hard way, in the first place it will kill you off quickly; and in the second place you are depriving your people of the blessings of team work. "Work for everybody and everybody working" is one of the very best slogans adopted by a branch or district. There will be occasions when you feel that a certain responsibility, because of your position and because of your experience, had better be done yourself. That is as it should be; that's why you were chosen Branch President, but don't forget you are made bigger and more valuable as you delegate authority. Men and women grow by making mistakes. Get the key people of your branch accustomed to making decisions—that's what makes them valuable. Let them know you depend upon them—they'll be there with the goods. It's the same with a branch as it is with a family—a wise father and mother have their children make their own decisions. They stand on their own feet; they "paddle their own canoe." In such an attitude the parents are developing real men and women.

Some.time ago a road builder took a contract to build a road somewhere. This contractor had working with him a young nephew—the latter was aggressive, dependable, and full of spunk and, thought his uncle, "I'm going to try him out. I'll see what's really in him. I'm going to put him on his own." The next day the following conversation took place: The uncle said, "Bill, I've just taken a contract to build that twenty-mile road." The boy, "Uncle, that's swell. We'll give her fits, won't we?" The contractor, "Bill, I've been thinking, how would you like me to give you the equipment and men, and you build that five-mile stretch in the valley?" Bill, "Uncle, do you think I can?" Uncle, "Bill, I think you can." Bill, "We're on. I'll give her all I've got."

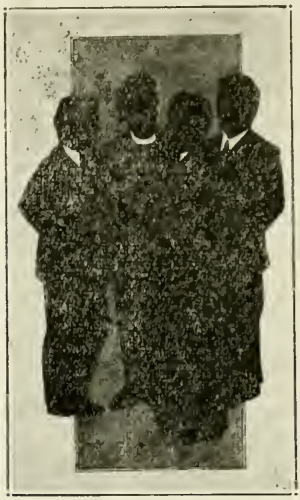
The twenty-mile road was started, and Bill with his men, caterpillars, drags, bulldozers, etc., was making the rocks fly on the five-mile road. All the ambition and initiative of youth was in high gear. Things were going great, the contractor was happy; so was Bill. Yes, and Bill's men were happy, too. They liked the kid. But life doesn't always run too smoothly, neither does road building. It started to rain—all one day—then the next—yes, and the third and fourth days. Everything now was mud and more mud. It was a time contract, and the road must go through. But the more youth and energy displayed itself to get out of the hole, the deeper everything mired. Bill became serious. One caterpillar (let's call it a cat) found itself up to its belly in mud. Bill sent the second cat in to rescue it. The latter found itself up to its hips and helpless. Bill had one cat left, and, lo and behold, in its effort to help out its companion cats, it too floundered and half tipped over. Now Bill was in real trouble. He knew it, and so did his men. But what made matters worse than ever, at this particular moment, along came the big boss—the contractor of the twenty-mile road. What would he think? What

would he say? What would he do? But the boss was a general. The boss was using his head. Just what did he do? With his hands in his pockets, whistling, under full control, he sized up the situation in a jiffy. "Well, boys, you're in a little trouble. I've some myself. Well, good luck." He walked away, leaving that fine Bill with his men to get out of the mud **themselves**. They did. It was their responsibility. They got into a huddle, upheld the hands of their kid boss, and went to work. With mud up to their hips, they got busy. The first cat was uprighted, and it started purring; and then the second. The third cat scratched itself out, and the five-mile road was on its way to completion. The boss had said he'd put the boy on his own. He did. He didn't weaken him by helping him get out when he needed to bring into play all his capabilities. Bill now had more confidence than ever in himself. Bill could build a twenty-mile road—now his boss could take bigger contracts. Bill could take it.

Help a moth out of his cocoon, and he soon dies. Let him get out of himself, and he breaks forth a vigorous, healthy moth. Help weakens.

President, the same philosophy holds good in your branch. Let your members always feel free to come to you for advice, but remember emphatically that while those working with you with prayer in their heart are making decisions, your time may be given to something else. As the old saying goes, "It is better to keep ten men working than be doing ten men's work."

President, lean on the officers and members of the branch and don't let them lean too heavily on you. It is always better to wear out than rust out, but don't **"burn up your engine."** President, don't do it the hard way—do it the right way.



Mr. Church Leader, whoever you are, are you recognising with dignity and appreciation the men and women or the boys and girls at your elbows? Are you trying to do the whole job or are you delegating authority to others? Nothing will make your work better and you feel happier than if you will throw responsibility on others. If they make a few mistakes, let's not be too concerned over it. We grow by correcting our errors. That is the way we reach perfection.

SCIENCE—GOOD OR EVIL?—*continued from page 152*

and accepted, before another Power is tempted to make another appeal to force?

"Can we make force an inadmissible form of persuasion in the conduct of foreign relations—inadmissible because any nation which attempts to use it will be retrained by superior force? It means a lot of changes in our habits of thought and feeling.

"It cannot be done by good resolutions or by deploring war. We cannot have complete unchallengeable sovereignty and an effective world organisation as well.

"Yet the people want a single standard of morality for individuals and nations. **The people want to seize the chance to use science for the general well-being, which means peace between nations. The people do not want to use science for world suicide. They sense that the next war might easily be the twilight of our race.**

"My view is that if we realise how hard is the great transition from one type of foreign relations to the other, we shall succeed."

THE BRAVEST BATTLE

A Story of Two Mothers

"I WANT an air-letter, please, and two tuppeny-ha'penny stamps." Listlessly Hilda Manson passed the requested items across the counter to the little old lady now fumbling in her capacious handbag for the money to pay.

"I think I've got some small change here," said the little woman. "If I haven't, I'm afraid I must ask you to change a note."

Mrs. Manson did not answer. She had not heard. She was staring through the little post office window—or the square of glass bordered by pasteboard that now constituted the "window". The little old lady quavered on.

"I don't think I have got enough change—would you mind——"

Hilda Manson "came back" suddenly.

"No, madam," she cut in. "I'll change it for you," she added, sensing automatically what the customer was saying.

The little old lady looked up.

"Thank you, my dear," she said, proffering the note, "you are always so considerate. I always say it doesn't cost anybody anything to be civil, but you know, shopkeepers are so abrupt these days, especially——"

The post office girl cut her short.

"Thank you, madam," she said, counting the change out on to the counter.

She inclined her head to denote that the business was done and began to write. The little old lady did not seem to notice the gesture.

"Thank you, my dear," she said. "I shall be so glad when this war is over," she continued, sighing and putting the money carefully away. "Won't you?" she queried.

"Yes, I think so," said the girl hesitantly.

"You **think** so," said the little old lady with surprise. "Well, my dear, I **know** so. I'm sure five and a half years is long enough for anyone to have to stand a war like **this** one."

Hilda Manson looked at the little figure standing before her. She judged her to be seventy years old at least. Every Tuesday for five years, come wind, come weather, this old lady had entered the post office-cum-stationers for some minor purchase. On every visit she had made mention of her sons. There had been three of them. Two had been killed in action within a year of each other. Her eldest boy was an officer in the R.A.M.C. She was so proud of him. He was her only interest in life and she doted on his return. Hilda had always listened patiently to the little mother's talk about her boy, her dear Martin, and had been genuinely affected when the little old lady had come in one day and whispered the sad news that his wife had died in first childbirth. Hilda admired her courage intensely, even though she shuddered herself slightly as the memory jarred her. Tears welled up into her eyes, but the little old lady did not notice.

"I have suffered my share, I think," she said, sighing again heavily, "but I suppose there are many more besides me." She paused. Hilda made no reply. She was crying softly to herself, her head averted. The little old lady continued: "I want to see my son again. I don't think I have a great deal longer to live—and then I shall see my other boys," she added thoughtfully, "but I would like to see my Martin again and spend a little time during peace with him."

The little old lady's slight deafness and failing eyesight prevented her appreciation of much that went on about her, and she was quite unaware of the post office girl's distress. Kindhearted as Hilda was, she wished that the little old lady would not linger this morning. She did not wish to tell her of her own heartbreak. Why should she add more sorrowful thoughts to this dear old soul's life. This mother had her own world of care and in her remaining years some compensation might come to her through her beloved Martin. Hilda Manson quickly dabbed her eyes dry and looked up. She said:

"Yes, I'm sure you would, madam, and I believe you will, too. He's in Italy, isn't he?"

"Yes," replied the little old lady, "but he's been all over, you know. He's a very brilliant surgeon, you know. He's only thirty-eight but he is considered one of the most foremost surgeons in the profession. He does the most intricate operations. I understand that he has saved no end of soldiers lives on the battlefield."

Hilda was thinking again. The fact that this humble woman was the mother of a famous surgeon did not register in her mind, but the mention of his work had set her thinking of that little boy, lying dying, who meant so much to her. Her tears welled up again.

"You know, my son is coming home soon—next week, it should be, and I've written to tell him of a case that I'm sure he could do something about."

Hilda restrained herself with difficulty. This old lady did not know her son was dying; that only a most difficult operation could save him; that there were only five men in the world that could attempt it; one a Russian, two Americans and two on war service. She wished the little old lady would go now. To tell her that she wanted to get on with her work would not only be lying, it would hurt the little mother terribly. Perhaps another customer would come in. Hilda was finding it very hard to keep her nerve-strung, tired mind continually sympathetic. The old lady went on:

"If only we could all do a little kindness to someone, what a different world we might make of it," she said, somewhat equivocably. "The woman that cleans for me," she went on, "told me about a young widow that she cleans for too. It appears that this young widow's little boy needs a special operation, and you know I'm sure my son could perform it."

Hilda Manson suddenly felt icily cold. She stared at the little bespectacled figure before her—remembered—and asked the little old lady in a strange whisper:

"What is your name, madam?" The little mother did not hear and was about to continue, when Hilda Manson leaned forward and said, now desperately: "Your name, madam, what is it?"

"My name, dear, Why, Ames. You've seen my son's letters enough times, I'm sure," she said simply.

The young war widow was trembling now. Martin Ames. Of course. He was one of the five men in the world who could save her little son's life. And this little old lady was his mother, and Hilda Manson had been on the point of asking her to go. Rapidly, breathlessly, she fired questions at the little old mother.

"When is your son coming home? Will he be here soon? Do you think he can save my child? It's my little boy you are talking about!"

The little old lady was unperturbed. Her years of life and experience; her losses and sorrows had developed in her a fortitude and timelessness that prepared her for any emergency.

"Well I never," she exclaimed, "how strange. I've been talking to you all these years and now look at us."

Hilda was now thoroughly excited.

"But perhaps he cannot be here in time," she said tremblingly.

"My dear girl," said the little old woman, "I know it's hard for you, but don't worry. It will be all right. I've been to the hospital——"

"You've been to the hospital?" queried Hilda quickly.

"Yes, my dear, I went along as soon as I was told about it. I know it quite well. My husband died there. Your little boy will not die. My Martin will be here in time to operate and save him. I'm quite certain."

A great fear gripped the post office girl. Fear that salvation was too close; that its consummation would be prevented by that bogey of what might happen. But it was only a prelude to the sudden supernal hope that sprang in her, prompted by the little old lady who was now saying:

"Now, don't you worry, my dear. I know it will be all right. My son will be here and he will not fail. He'll do what his mother says." She paused, and Hilda felt quite sure that she was hearing the truth, then the little old lady added, as she turned to go: "I'll get in touch with you again. You know, it is a small world, isn't it?"

And the second customer of the morning came to the counter as she went out, asking for ". . . . an air letter, please."

J.P.H.

GREAT MEN PASS ON

FRANKLIN DELANO ROOSEVELT, President of the United States of America four times, died on Thursday, April 12th, 1945. Lover of peace, with an intense hatred of war, he laboured diligently in his latter days to bring it about, and finding it necessary to take his nation into fight, he lead it with the supreme intention of eliminating the threat to peace existent with life of the Nazi and Mikado regimes. Victim of paralysis since 1924, which rendered him incapable of movement without help, he became the most widely travelled of American Presidents and proved himself to be energetic to the end of his days. He was the only President to occupy the White House for three successive terms, and had just entered upon his fourth. He came into office as national leader in the financial panic period of 1933 and, undismayed, went to work. He saved the situation. He passed on with peace nearer than perhaps even he could tell. That for which he worked so hard eluded him, but he has gone to a peace such as this world may never know before the "coming of the great and dreadful day."

Belated news tells us that Elder Rufus K. Hardy of the First Council of Seventy passed away on March 7th, 1945, at his home in Salt Lake City. He had been ill for more than a year with heart trouble.

Elder Samuel O. Bennion died suddenly of a heart attack on March 8th, 1945, just twenty-eight hours later. He was also a member of the First Council of seventy.

Elder Bennion was the senior of the two leaders, being appointed to the Council in 1932, while Elder Hardy was appointed in 1935. Both had spent their lives in service to the Church; Elder Bennion having served for twenty-seven years as President of the Central States Mission. Elder Hardy was noted for his missionary work among the Maoris of New Zealand, having twice presided over that Mission. He gained a respect from the natives amounting to almost adoration, and he spoke their language fluently. Elder Bennion was seventy years old and Elder Hardy sixty-six.

The Church mourns the loss of two great leaders.

And the stately ships sail on
To their haven under the hill;
But O for the touch of a vanished hand,
And the sound of a voice that is still!

TENNYSON

BRITISH MISSION

DISTRICT ACTIVITIES

NEWCASTLE. — Primaries of the Northern Section of the Newcastle District held a Conference on Sunday, April 8th. Conducted by Sister Ellen Oates, Primary Supervisor, the two sessions were attended by forty or more people at each meeting. Children from South Shields, Gateshead and Sunderland Branches presented the pageant outlined by the Mission Board with notable success. Guidance and hope for the rising generation was expressed in talks by adults in the second session and the spirit of progress in the future dominated the whole conference.

★ ★ ★

SHEFFIELD.—At a baptismal service held in the Sheffield Branch chapel on March 11th, Thelma Beever was baptized by Elder George A. Stubbs and confirmed by Elder Harry V. Bailey. Edna Rose Parrish was baptized by Elder George A. Stubbs and confirmed by Elder George H. Bailey, Junior.

Relief Societies of the Sheffield District gathered in Conference on Saturday and Sunday, March 17th and 18th. Preliminary to conference meetings a delicious dinner was served by Relief Society sisters, while the District Presidency acted as waiters. With the co-operation of district M.I.A. officers, a splendid social was presented on Saturday evening. Following the morning Testimony meeting on Sunday, Sunday School kiddies presented a pageant in the afternoon session with great effect. The District Presidency addressed the final session of the conference while music throughout the day was rendered by the Singing chapel on Sunday and Monday, 1st and 2nd April. Three sessions were held on Sunday and all were spiritual feasts, speaking being interspersed with music from "Elijah" by Mr. Metcalf and a choir under direction of Sister Olive Snow. Eighty-four people attended the evening session. Monday was a competitive day, contests being held in public address, vocal rendition and dramatic presentation. The high standard of talent displayed was indeed a true indication of the benefits of M.I.A.

★ ★ ★

LIVERPOOL.—Members of the Relief Society of the Liverpool Branch are certainly making every effort to give comfort to war-wounded men in their town. They entertained a party of these men on February 28th to a dinner and variety show in the town. In a letter of thanks the soldiers said:

"Would you please convey our warmest thanks to all who so willingly gave their assistance and time. We hope they enjoyed themselves as much as we did. Trusting that peace in the near future will render your work—good as it is, unnecessary, we remain . . . ." and it was signed by thirteen men.

Not forgetting our American friends, thirty-one of the U.S. Forces were entertained by these good sisters on January 1st to a Turkey Dinner, followed by a social evening enjoyed by all. These efforts on the part of the Liverpool sisters are commendable indeed.

LEEDS.—The Sunday School of the Leeds Branch was re-organised on Superintendent, Sister Doreen E. Passey; as 1st Assistant, Sister Nellie Butterfield; and as 2nd Assistant, Sister Doris Camm.

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BIRMINGHAM. — At a baptismal service held in the Handsworth chapel on March 24th, Brenda Heath was baptized by Elder Norman Dunn and confirmed by Elder Robert L. Dunn and Beryl Lilian Heath was baptized by Elder Norman Dunn and confirmed by Elder George E. Hunter.

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LONDON.—On Saturday, March 24th, London beat Birmingham at football. It was a decisive victory, the second in recent months, but the goals scored did not seem to matter so much as the fact that two teams of men of the L.D.S. faith were out on the field enjoying healthy competition and real fraternity through sport. It is a sight seen far too rarely, and it would be good to see teams from districts all over the Mission throw out challenges to games of this kind. Birmingham started the ball rolling some time ago in challenging any district to a match. London accepted and Birmingham know the rest. Surely, there are districts who could raise teams and find others to play them. Football is over now, but what about cricket? On both of these occasions part cost of fares of visiting teams has been defrayed by holding a dance on the evening of the match and using the profits. Go to it!

A special fireside was held on Easter Sunday, April 2nd, under the auspices of the South London M.I.A. in their chapel M.I.A. room, converted for the occasion into a lounge. Feature of the evening was a film-slide presentation of "King of Kings," with incidental music rendered by soloists and a chorus with great effect. Open discussion followed on pertinent points.

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NORWICH.—About forty members and friends of the Norwich Branch enjoyed a well-prepared social evening sponsored by the Relief Society of the branch on Saturday, March 17th.

A baptismal service was held in the Norwich Branch chapel on Sunday, March 25th, at which Mrs. Olive Rayner was baptized by Elder Delo Rowley (serving in the U.S.A.A.F.). Sister Rayner was confirmed by Elder Albert Cole of Great Yarmouth.

The Relief Society's birthday was honoured in the Lowestoft Branch on Thursday, March 15th. A very nice programme of songs, poems and a game was enjoyed, followed by a meal of food contributed by the sisters. A toast to the Relief Society was given by the District Supervisor, Sister Violet Coleby. The President, Sister Gladys Walpole, was presented with a gift with many expressions of love and gratitude from the sisters. The Supervisor was also presented with a token of love and esteem. Feature of the meal was an iced cake decorated with the letters "R.S." and 103 candles to represent the age of the organisation.

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CORRECTION.—This is a corrected version of the note that appeared in last month's issue concerning a baptism in Sheffield:

At a baptismal service held in Sheffield Branch chapel on Thursday, January, 25th, two candidates were baptized into the Church. The service was conducted by Branch President Herbert Bailey. June Lillian Harrison was baptized by Brother S. J. Mayberry and confirmed by District President George H. Bailey, and William Thomas Giles was baptized by Brother George H. Bailey, Junior, and confirmed by Brother Herbert Bailey.

MEMORY ? CHECK

Twenty Questions to Test Your Memory

1. Name the three witnesses to the Book of Mormon.
2. On whom was the first miracle of the Church performed?
3. Who was the first Patriarch to the Church?
4. Who constituted the 1st First Presidency?
5. From what language was the Book of Mormon translated?
6. On what date were the plates on which it was engraved deposited in . . . (See next question).
7. What hill?
8. By whom?
9. What is the Pearl of Great Price?
10. Which President of the Church died in exile?
11. Which missionary converted a great number of people to the Gospel?
12. Where did he baptize many of them?
13. To what position in the Church did he ultimately rise?
14. When was the Church Welfare Programme inaugurated?
15. Where is the newest Temple situated?
16. What is the name of the newest Apostle?
17. What well-known Society connected with the Church recently changed its name?
18. What are the names of the Presiding Bishopric?
19. Whose death do we remember on June 27th?
20. Three temples have been dedicated in the month of May. Can you name them?

All questions refer to the Church of Jesus Christ, established on the earth on April 6th, 1830

I WAS born 105 years ago this month. That means that I have seen many things happen, and I have recorded many of those happenings. Now they are history. That, as a reputation, is noble enough, and should be sufficient recommendation to those who care to read history in the making among my pages.

I have seen wars and bloodshed, peace and prosperity, tears and toil, happiness and rejoicing. I have seen the rise of the Church of God, restored to earth in the Fullness of Times. I have seen thousands converted to the truth. I have seen thousands leave " England's green and pleasant land " to sail the wide ocean, trek the uncharted plains of the New World and help to build Zion in the tops of the mountains of that Promised land.

I was designed to be a Messenger of Truth. In my early life the elect of the Priesthood of God were here in numbers and I was filled with inspired writings and prophecy, with words of great moment. I have prospered. I have tottered. Somehow I have managed to continue. To-day I carry still the inspired messages of the Prophets of the latter days. My format may have changed, but at heart I am the same.

I hope you will continue to read me, for I carry the Spirit of the Gospel.

To the soldier on the battlefield or in the desert, to the sailor on the sea, or to those who fly as birds on the wing, I have been a source of comfort and spiritual invigoration. That makes me happy, for all I desire is to be of help to mankind.

Sincerely,

The Millennial Star

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